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DIFFERENT ORDERS IN SOCIETY THE APPOINTMENT OF GOD.

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It is the intention of Providence that there should be a variety of outward conditions among men. This intention is indicated by the different powers and capacities originally bestowed upon men, and the different degrees of success, which, by reason of circumstances uncontrolable by them, follow their endeavours. Men are born with different degrees of bodily strength, and this circumstance alone does a great deal toward determining their relative position in society. This effect is more perceptible indeed in the primitive states of society, than in the more advanced. Send out two men into our western wilds to get their living and accumulate substance solely by the labour of their own hands upon the soil, and it is perfectly obvious that the more able bodied of the two, will soon become the richer, his increasing capital will enable him to introduce upon his farm improvements and facilities to labour, which may make it the interest of the poorer to give up the cultiva-

tion of his own land, and work in the employment of his neighbour. In more mature society, the influence of bodily strength is, in many occupations scarcely less obvious. The earnings of the day labourer and of the mechanic will be proportioned to the vigour or the length of time of his application to his work. In those employments in which physical power seems a less essential element, it is still a very important one. The merchant who can endure most activity and fatigue will be able to avail himself of most opportunities of gain and will surpass his competitors. The physician, the lawyer, the statesman, who is capable of most exertion and application, will be able to occupy the largest sphere, will give most satisfaction, and will, other things being equal, take the foremost rank in his profession. Success even in those occupations which seem most purely intellectual, depends more than is perhaps commonly thought on vigour of bodily constitution. So long as the mind is so intimately connected with the body, as it is in the present life, it must sympathize with its various states. That delicate and mysterious organ the brain, the mind's instrument of thought, never works so well as when it is a part of a healthy system. Now health and strength of body are the gift of God. They may be promoted indeed by care, but no human means could produce a perfect equality of them among men. These differences and the differences of outward condition which inevitably result from them are therefore the appointment of God.

Again, there is a diversity of intellectual endowment among men. The portion of intellect bestowed upon each man is indeed improveable to an indefinite extent, and it is every man's duty to improve it as much as he can. Still no cultivation, probably, would bring all men to the same stature of mind any more than of body. There must be original differences in this respect. How else can the fact be accounted for, that some minds rise into extraordinary greatness amidst the most discouraging circumstances, whilst others, amidst all the aids and facilities that could be desired, have never soared above mediocrity? If all the talents of every individual were

cultivated with perfect fidelity, we should have a vastly greater quantity of effective mind in the community, but still individual minds would preserve their original relative positions. Had the servants who received one, two, and five talents, used them with the utmost skill and industry they would have brought large returns to their Lord, but proportioned to the trust committed to them. Where very extraordinary powers of mind exist, they will, in a community constituted upon any thing like correct principles, rise with greater or less facility to the highest stations. They will become the *head* of society. In the division of labour which the community makes among its members, the work of *thinking* will be assigned to them. They will be required to direct the hands what to do, and the feet whither to go. And it is manifestly the interest of all that they should take this office. And when existing in much inferior degrees, intellectual powers have a great influence upon external condition. There is a natural and radical difference among men in their ingenuity and acuteness in devising and discovering methods of gain, in their wisdom in economizing means and adapting them to desired ends, in their sagacity in anticipating the future, in averting coming evils, and in taking advantage of fortunate conjunctures. This difference must affect the quantities of external goods which they accumulate.

Moreover, different men are endowed with different portions of the spirit of enterprize. Of two men of equal powers of mind, one may possess less boldness in conception, less promptness in action, less intensity of will. His mind may be exquisitely organized, its machinery most accurately put together, but the main spring which produces its motion has not so much elasticity as another's and therefore it always works more slowly. We do not speak of a moral deficiency—of the sin of sluggishness—but of a constitutional peculiarity, the result of temperament. Self-discipline can do much to remedy this defect. But no efforts would enable some men to acquire the same energy of character which others possess naturally. The man who has this quality in a high degree will

take the lead in that line of life in which he moves. If wealth be the object of his pursuit, he will become richer,—if distinction be his aim he will rise higher, if he be a philanthropist he will do more good—if he be addicted to sensual indulgence, he will more quickly accomplish his own ruin than other men.

And finally, if all the other causes which determine men's position in life were precisely the same in the case of all, there are what are called the misfortunes and accidents of this life, but which if correctly defined would be called those events of providence which are effected by causes above human calculation and control. So long as the course of providence remains what it now is, such events will ever produce great varieties of condition among men. The wisest plans are sometimes defeated, and the most rational hopes destroyed, by sudden and unforeseen occurrences. Sometimes continued series of adverse events keeps a man depressed through the whole of his life. Sometimes a long career of prosperity is abruptly terminated by an overwhelming calamity. Sometimes all things seem to concur with an intelligent and active spirit to bear a man right onward to the complete accomplishment of all his wishes. Thus, as well as by the more indirect means which have been previously spoken of, God seems to indicate his intention to preserve a great diversity in human conditions. No power can counteract this tendency. If a perfect equality could be produced to day, it could hardly last till the going down of the sun. It would certainly be disturbed to-morrow. Men could scarcely begin to act under the new system, before the causes mentioned would destroy it.

We have endeavoured to keep in view the point, that these differences are the ordinance of God. It may be that they are sometimes aggravated, and that, in some cases, they are made sources of unhappiness, by the evil passions and wrong doing of men; but we think it appears from the foregoing remarks, that if all men were perfectly upright and good these diversities of condition would still exist, and there are some considerations which show that it is a wise and benevolent appointment, and that the sum of human happiness is increased by it.



In consequence of the existing state of things all the offices of society are well filled. There are enough who are willing and glad to do all its necessary work, and thus the comfort and happiness of all are promoted. If all men were perfectly equal, how should it be determined who should make the rail roads and canals, work in mines and factories, and navigate vessels? Who could be expected to volunteer these services? Yet it is manifestly the interest, not of the rich only, but of the poor also, that these services should be performed, for all the necessities, comforts, and conveniences of life are rendered abundant and cheap by them. The poor man who labours in any of these departments of industry, besides the subsistence which he directly procures by it, receives an additional recompense in the increased plenty of the means of subsistence. Whilst he is earning his wages he is contributing to render more cheap many of the articles which he will purchase with them. The poorest labourer, if he be frugal and temperate, is better fed, clothed, and lodged, than any one would be, if the equality which some dream of, could be realized. If such an equality existed, every individual would be obliged to do all his own work, all the improvements and facilities derived from one man's confining himself to one branch of labour would be lost, and society could never pass beyond a very moderate degree of improvement. The inequalities which exist in the present state of society create ties which bind the different parts of the community strongly to each other. They give rise to the mutual relations and dependence of capitalist and labourer, of employer and employed, and give them a deep interest in each others welfare. The rich man is interested in the welfare of the poor, whose labour makes his capital productive; the poor man is interested in the welfare of the rich, whose capital furnishes him with employment. Thus the mutual relations and dependences created by diversities of outward condition are the principle of cohesion which unites society together into one mass, and makes it a solid rock, instead of a loose heap of sand, as it would be if all its members were pursuing their individual interests alone and

unaided. Complete personal independence is a characteristic of the lowest forms of society. It is found only in the barbarous state, in which every man can supply his own few bodily wants by his own hunting, fishing, and rude attempts at agriculture. In this condition all are equal; but the first steps toward civilization are indicated by a separation into different conditions and the rendering of mutual services, by which the wants of all are better supplied, the social affections developed, and consequently the general happiness and virtue promoted.

The accumulation and diffusion of knowledge depends on a diversity of conditions. We assume that knowledge is a good. Certainly it is capable of being made an inestimable blessing. And we say that no great quantity of it can be acquired, and it cannot be disseminated to any great extent, unless society be so constituted as to allow a class of men leisure to render this important service;—unless some are willing to work with their hands, that others may perform the labour of study and contemplation, and of embodying and communicating the knowledge they have gained;—unless, in short, there are various orders in the community. Where such a difference does exist, where there are those whose exclusive employment it is to gain knowledge, and then to make it accessible to all minds that desire it, a greater quantity of knowledge may be acquired by every member of the community than could otherwise be by any. Suppose that the scientific inquirer were obliged each day to earn and to prepare his own daily food, to build his own shelter, to weave his own raiment, to perform a thousand continually recurring offices essential to his own comfort; suppose he had to make for himself all the instruments he uses, to collect the materials which compose his lenses, and to melt them into glass; to dig the ore from the earth and fashion it into the various delicate shapes requisite for the performance of his operations; suppose that when he has made an important discovery, he were obliged himself to print and distribute an account of it;—what advances could science make in such circumstances? Who would engage in inves-

tigation under such a load of difficulties? How much would society lose by such a state of things. How much would the humblest member of it lose. For all discovered truth sooner or later pervades the general mind, becomes a part of the familiar knowledge of every man, increases the furniture and the capacity of each individual's mind, raises him in the scale of intellectual being, enlarges his acquaintance with the works of God, and with their Creator, confers on him the superiority in mental acquirement and power which he possesses over the sage or prophet of a savage tribe. And by such a state of things as we have imagined the humblest member of society would lose much of physical comfort and enjoyment. Science has many connections with the useful arts. The most abstruse truths are sometimes found to suggest directly the means of rendering the necessities of life more abundant, of lightening the labours of the poor, and of placing within their reach many comforts and conveniences which they could not before enjoy. —The poor man, therefore, who works in what may be considered the lowest department of labour, is working in accordance with a system to which he himself is indebted for a large portion of his personal happiness; he is a public benefactor, for on this system depends also the welfare of the community; he is acting an important, a necessary part;—a part with which the highest member of the body politic could not dispense;—without which it would be as useless as the thinking head without hands to execute.

The arrangement of Providence which we have endeavoured to describe is perfectly analogous to all God's providential appointments. Man is so constituted that he cannot attain his perfection, or his highest happiness, by unassisted and solitary endeavours. Very many of our choicest blessings come to us through the instrumentality of our fellow beings. Our first condition in this world is one of utter dependence. Man might be created at once in the possession of his powers of body and mind, able from the beginning to take care of himself. Instead of that, he is born perfectly helpless, dependent on his parents, for the very continuance of his existence;

and this circumstance gives rise to the parental and filial affections, and all the happiness which flows from them. Some are sick, and infirm, and depend for help on the strong and healthy. Some are poor, and depend on the more wealthy to supply their wants. Some have naturally less capacity of mind, or have enjoyed less opportunity of acquiring knowledge and depend on the wiser for instruction and counsel. Health, strength, riches, capacity and knowledge might have been distributed to all men in equal proportion, but so much happiness would not then have been enjoyed, as there is under the present appointment, or at least as there would be, if all parties did their duty under the present arrangement. Besides all the enjoyment which we should receive from our blessings if they descended directly upon us from Heaven, there is the added enjoyment which flows from the exercise of many delightful social affections, which would not otherwise be called into action. Under such a dispensation as we have imagined, some important parts of our character would never be developed. There would be no room for the exercise of pity, sympathy, and disinterested action, on one side, nor on the other for gratitude for struggling with difficulties, for submission to privations, for contentment with an inferior lot,—all which are important elements in a character of exalted goodness.

This arrangement of infinite wisdom is also analogous to the whole order of creation. The visible world exhibits throughout an endless variety. There is regularity—uniformity, but no such thing as sameness. "One star differeth from another star in glory." In the mineral kingdom there is a gradation in value and in beauty of structure from the most precious metals and gems down to the most common and useless earth. In the vegetable world, what a rich and beautiful variety from the "tree of the Lord"—the glorious cedar of Lebanon—to the moss upon the aged rock. And even within the limits of the same order, where will you find two individuals so equal in strength, shape and beauty, that you can say they are exactly alike? Nay, where can you find

two leaves on the same tree, or two flowers on the same stalk, that thus completely resemble each other? Yet each of these orders and individuals, standing in the place where God set it, and shining with the peculiar loveliness with which he clothed it, is beautiful. So are all these diversified orders and conditions of men beautiful. The clean and orderly, though humble abode of the industrious and frugal poor man, who is contented and cheerful, who faithfully and piously discharges his domestic and social duties, who in the season of unusual adversity is not ashamed, but grateful to receive necessary aid from the hands of a fellow man, is a beautiful spot. The mansion of the rich man who holds his wealth as a being, who conscientiously and diligently performs the duties of his extensive sphere, who is watchful, prudent and active to make his means productive of the greatest possible good, is another, and a differently beautiful spot.

These considerations seem to us to show conclusively, that a diversity of conditions in the social state was a part of the original intention of Providence. We believe that in the perfect state of society which the full operation of Gospel principles would produce, these diversities would still exist. Nevertheless it must be acknowledged that the wrong feelings and conduct of men have made those differences wider than they were intended to be, and have caused evils to result from them, which were no part of the divine purpose. Selfish luxury wastes in useless or pernicious indulgence means which might have been used to relieve the necessities of the poor, or, which is much better, which might have been employed in producing the common necessities and comforts of life, and thus rendering them more abundant and more accessible to the poorer classes. Luxury, also, by giving rise to factitious manners, and by introducing false modes of estimating men and things, tends to alienate the parts of society from each other, and to prevent that general sympathy and mutual acquaintance which ought to exist in a christian community. These evils are most strikingly illustrated in the condition of many parts of the old world; for there the great-

est extremes of luxury and wretchedness are brought into contrast. But there are many indications of the same spirit in our country; and we have no assurance that any thing but the want of equal means prevents its manifesting itself to an equal extent. If nothing has as yet been really suffered from it, it is only because the means of subsistence are, and will long continue to be, too cheap and plentiful to be affected by such a cause. There is but one adequate preventive or remedy of the evil of which we speak, and that is the prevalence in the community of a stronger and deeper christian spirit, which would produce more spirituality, disinterestedness, moderation, more of the sentiment of human and christian brotherhood.

When the necessity of various orders in society is spoken of, it is meant merely that the welfare of society requires that such orders should always exist, and that men will always be found whose interest and happiness it will be to fill them, not by any means that any individual ought to be or can be confined to any one of these orders, or that any obstruction should be presented to hinder him from reaching any station which he is capable of filling. Neither is it necessary in order to reconcile men to occupying what are called the lowest stations, that they should be kept in ignorance, that they should be prevented from cultivating and unfolding their minds to the utmost extent which their opportunity and capacity will allow. Of all fears, we cannot but think that entertained about the consequences of such a measure to be most groundless. There was a time when England was searched some days to find a man that was able to read. How wisely might the men of that generation have talked about the perils of a community in which every man should be able to read and write, and should be able to procure as great an abundance and variety of books as we now have. Yet is there more violence and corruption in our days than in those? The fears which some may now entertain of the results of making universal a much more extensive and thorough knowledge than is generally possessed, will one day be proved to be equally

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futile. That God intended that there should be a difference in men's minds there can be no doubt, but it is a difference of his own making in the original constitution of their mind,—a difference which will remain after the fullest cultivation which all are capable of receiving ;—a difference like that which is seen among the native trees of the forest, where all have been allowed to unfold themselves freely, not like that which has been produced by artificial dwarfing.

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## FAMILIAR LETTERS ON RELIGION.

## I.

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[THE design of this Letter and those which may follow it, should be explained. They may be regarded as in part actual letters written to meet actual cases. Such cases have occurred to the writer, and been accompanied with similar statements of difficulty and inquiries as to duty. In some of these cases he has written similar letters, and in others, now in his mind, has wished to write with more of connexion and thoroughness. He does not suppose his experience in this respect to have been peculiar. He only wishes to do something towards supplying what seems to him a great want—a plain guide, or help, or at the least some expression of friendly interest, in relation to those doubts as to truth and duty, which are so frequent. These are most common, he has thought, among *females*, from obvious causes. For such particularly—he writes—designing to throw into the form of familiar letters such replies and reasons, as he has given or would give to such inquirers. No plan is submitted, and no promises can be made as to the manner or number of the letters. They will be partly doctrinal, because doctrines have much to do with the difficulties experienced, and because it is evident there is less information on doctrinal subjects, even the most prominent, than we have been apt to suppose. Other sects know little yet about our doctrines, and our own people

are less able, than they should be, to explain or defend or even understand themselves. But the chief aim of these letters will be practical; to encourage a true interest and free inquiry in religion, to relieve doubt, confirm faith, and promote, in a humble way, the Christian temper and life.]

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MY DEAR FRIEND:—You ask me to help you in determining on a system of faith and manner of life, in regard to the all-important concern of Religion. It is a difficult task. I feel no competency, and no special readiness, to undertake it. And yet I feel a great unwillingness to discourage the spirit of inquiry, or leave you to infer that I do not take sufficient interest in yourself or in your doubts and wants, to make even an exertion in your behalf. I do take the deepest interest in every candid inquirer, of every age and all opinions. An honest seeker after truth is a noble being, whatever his position, and whatever the results to which he may come. And I rejoice particularly to find this character and purpose in your sex, which, with all its generous interest in religion and usual sympathy with everything good, is prone to yield to surrounding influences, to form opinions with too little inquiry and religious associations with too little independence. In women, with few and strange exceptions, we always find some portion of those ardent feelings, and that ready and strong faith, which religion loves. But where these feelings, and this credulity—(as many call it, and as it sometimes is) are abused by those who hold the power, or where opportunity and freedom of inquiry are not enjoyed, women often betray a mournful degree of bigotry and slavery. Not that we do not see the same in men, in similar circumstances, and with far less excuse. But men are not so often placed in these circumstances, not so exposed to the narrowing and degrading influences of domination and denunciation. Seldom have I been more pained, than to see advantage taken of the purity and simplicity of the female character, by religious teachers or spiritual advisers. Of their motives, I have nothing to say. Let us not, where we can



avoid it, even suspect them of wrong. Motives are a part of the "secret things, which belong unto God." But the effects we see, and they are sad. I do not mean the opinions, the faith or form preferred—let these also be left to a higher judgment. I mean the *spirit*—that spirit which should never find a home in any heart, least and last in the heart of woman—the spirit of uncharitableness, censoriousness, dogmatism, refusing to learn or listen except in its own small circle, insisting on its positive knowledge and soundness, yet betraying, in its very decisions and questions, absolute and marvellous ignorance of the opinions of those whom it condemns.

I find myself saying more of this, than I thought of saying now. And yet it may well come first, for it is this which I have seen and lamented most in those by whom you are surrounded, and those whose faith or counsel has caused you most solicitude. Their faith is indeed strong, and their counsel, I doubt not, proceeds from the kindest concern for your welfare. Not for a moment would I doubt their sincerity, not for worlds bring against them a railing accusation.

But I must entreat you to remember, that confidence is not infallibility, nor boldness proof of soundness. It is the nature of some doctrines, and the tendency of certain preaching and practice, to create *assurance*. Accordingly we find almost all of particular denominations seem *sure* that they are right and others wrong; and this, however young, however new in the faith, however unacquainted with a different faith, or with the history of the church, or the nature of the mind, or the character of men. No matter. They are right. They are safe. Indeed they are expressly told, as I have often known and in one very recent case, that they *must* feel so—they must be sure of soundness and safety, they must feel and *know* that they are accepted—or their religion is vain. Now this assurance, in preachers and people, is gratifying to those who experience it, and imposing to many who witness it. And yet you see at once that it is liable to mislead both. All observation shows us, that any high degree of self-confidence proceeds from some kind of ignorance—ignorance of one's self, or of

others, or of the subject in question, or of character and that which forms it. A knowledge of these, it is true, does not belong to every one who is free from self-confidence. Nor have I the least idea that either virtues or defects of this kind are peculiar to any one sect. All virtues and defects are shared in some degree by all classes. But I do marvel, to see so much of the assurance of which I speak, in those who call most for humility, and talk most of weakness and depravity. I find no such assurance in the first christian teachers, nor do I see that they even encouraged it, still less required it, in their disciples or the churches they formed. Paul had much more confidence before his conversion, than after. In his ignorance and unbelief, he was very strong and positive in the faith of his childhood, 'and exceedingly mad' against those who attempted to bring in a new faith. But after he became a christian, his assurance turned to diffidence—he would not speak of having 'attained,' but did speak of his exertions 'lest that by any means, when I have preached to others, I myself should be a cast-away.' And what can exceed the charity and liberality, with which he treats those who differ from him, and discusses all matters of opinion?

You know something of the singular history of John Newton. If not, let me commend it to you, at least the brief "authentic narrative, written by himself," as published by the American Tract Society, making the first number of their valuable Christian Biography. Newton tried for years, and sufficiently, a course of scepticism and profligacy. In an inscription which he wrote for his own monument, he calls himself—"once an Infidel and Libertine." He was converted, and gave proof of his conversion by devoting the rest of his days to the public ministration and entire service of religion. Yet, unlike many such converts, he never seemed to expect too much of others, nor to encourage great confidence. He was full of such sayings as these—"I would not give a straw for that assurance which sin will not damp." "I have been thirty years forming my own views, and in the course of this time some of my hills have been sinking, and some of my valleys

have risen; but how unreasonable would it be to expect all this should take place in another person, and that in the course of a year or two." "When a man comes to me and says—'I am quite happy,' I am not sorry to find him come again with some fears. I never saw a work stand well without a check. 'I only want,' says one, 'to be sure of being safe, and then I will go on.' No; perhaps then you will go off."

Still you will tell me, as you have before and as many others have—'these Christians who call themselves Orthodox seem so sure—I do wish I could feel so.' I do not wish it for you, my friend. And I shall hope to show you, if I continue these letters, good reasons for not wishing it. I think it may easily be made to appear, that this sense of certainty and almost infallibility, which so staggers you, has less to stand upon than it assumes, and is far from desirable. The essence of religion, the joy, the beauty, the glory of religion, is Faith. But Faith is not Knowledge. 'Faith is the substance of things hoped for, the evidence of things not seen.' Why then desire, through the power of faith, not only to hope but to possess, and to have the evidence of sight? 'We walk by faith, not by sight.' And they who profess to see most clearly, may stumble, from the very force of presumption. 'Let him that thinketh he standeth, take heed lest he fall.' So in character, so in opinion. I here speak in regard to both. And I beg you to feel, first of all, that humility in regard to both, self-distrust, caution, openness to conviction, a child-like docility, constitute the temper in which religion is to begin, and with which it is always to dwell. If I can inculcate this temper, and make it yours, I shall feel that much has been done. I would far rather make any one humble, though in that humility there should mingle doubt and even what is called scepticism, than to create positiveness and arrogance. Your own doubts and scepticism trouble you. And yet you say, there are so many systems in the world, so many doctrines in the church, such difficulties in Scripture, and such mystery in the very nature of mind itself, how can I help doubting? You may not be able to help it, at once, but let not that dishearten you. You

must think freely. You must decide for yourself. I should hesitate even to tell you my opinions, if I supposed you would take them without examination. But as you only ask now for my reasons, and the arguments that may help you in your inquiry, I am perfectly willing to give them, and the more from the very fact of your doubts. If you were credulous and unreflecting, as that you would be likely to take opinions for facts and assertions as evidence, it might be wrong to say a word to bias you. I have little respect for a faith that comes only by inheritance, or from authority, through the power of either fear or love. 'Let every man be fully persuaded in his own mind.' You have sometimes said, as many say, that you are *afraid* to believe this, or disbelieve that. Be afraid of nothing but sin. There may be sin in not believing, there may be sin in believing, there may be no sin in either. It is not to be determined by the kind of opinion, by the quantity of faith or the quantity of doubt. It depends upon the motive, the disposition, the exertion. It depends upon the love of truth, as truth, not this truth or that. It depends upon the earnestness and impartiality with which truth is sought, not upon the kind or amount attained. Your opposing friends tell you, that if you want to find the truth, and really seek it, you will find it—by which they mean, you will find *their* truth, they having already determined that that is the only truth. And then because you do not find that truth, they wisely infer and confidently assert that you do not want, do not seek the truth. This is poor reasoning, and scant charity—to say nothing of humility. I suppose there would be no difficulty in turning the argument against its authors, and proving them wrong in the same summary way. Why do not they find the truth—i. e. the truth which is to me truth, or to you? Simply, says this demonstration, because they do not seek the truth, nor desire it! I have known pious ladies assure their young friends, for whom they had a sincere regard and whose sincerity and devotion were evident, that they had no doubt of that sincerity or devotion, no doubt that they really desired truth and holiness, but still they believed them to be in fatal

error. Fatal! A sincere heart, and devoted love of truth, and prayerful seeking for it, leading to fatal error, and of course, in their view, to endless misery! I pray God, that neither you, nor I, may ever hold such opinions, nor believe in such a Judge, for ourselves or our fellow-men.

I am writing with little method, and much that I say may need to be qualified or explained hereafter. I aim only at present to give you an idea of the true spirit of religious inquiry, as I view it. Let me guard against two errors. First, do not infer that I think lightly of scepticism. Never glory in it, nor be willing to rest in it. So far as it is negative, chilling, deadening or flattering, it is evil, it may be ruinous. But if it be only inquiry and independent conviction, fear not to be condemned for it. Secondly, rely not upon yourself alone. Rely not upon man. Look to God. Go to Jesus. PRAY. Pray without ceasing. Seek light and wisdom from the only pure and full source. 'Ask, and you shall receive.' 'Seek, and you will find'—not my doctrine or another's—not reputed orthodoxy or rejected heresy—but the testimony of conscience, the favour of God, and life everlasting.

Sincerely, Your christian brother.

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#### WESTERN MISSIONS.

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No subject of practical bearing has excited so much interest in the Unitarian community of late, as the subject of western missions. There are many among us, who regard it with the most hopeful enthusiasm, many, who look upon it with much wariness, yet not without great interest and respect, there are

others, who view it with utter distrust, and are fond of throwing cold water on the whole enterprize. Now, Mr. Editor, claiming to belong neither to the enthusiasts, nor the distrustful, may I be allowed to show my interest and respect for the enterprize by saying a few words through your columns.

I am as little disposed, as any man to join in the extravagant reports that are often circulated about the West. I do not believe, that the great mass of population there is yearning for liberal Christianity. They are peculiarly a business and money-getting population, and do not concern themselves much about any religion at all. The minister, no matter of what denomination he may be, who undertakes to establish a Church in any of the rising cities on the Western Lakes, or in the Mississippi valley, must be prepared for continual disappointments. Not seldom, as he contrasts his western abode with his New England home, will he mourn over the narrow place, which religion holds in the interests of a western population. In a New England village, the church is the centre of interest, and what relates to its affairs is matter of daily talk in house and street. Not so in the West. The Sabbath there shows at a glance the state of religion. Never was I more disposed to love New England, than on returning to it the last week, and contrasting the quiet of the day, with the noise of the previous Sabbath, spent in a bustling town of the West. Here all was calm, and beautiful,—the streets filled with well dressed people on their way to church—and when church was over, no attempt at dissipation, unless some might deem a walk in the woods or fields, dissipation. There all was the reverse. Dogs fighting, children screaming, men lounging, or brawling, vehicles furiously driven through the streets—these made a conspicuous part of the scene. Yet there were churches—there was opportunity to worship according to every one of the principal forms of faith.

But what does this state of things show? Of course it shows the need of more zeal in the ministrations of religion, and more ardor in missionary effort. But it also shows, that the community is very carnal and excitable, and are not very

promising subjects for the preacher of a calm, a rational and spiritual faith, like ours. Preachers like Channing, and even Dewey, would gather around them good audiences in numbers and worth, while such as Maffit and Bascom would harangue to congregations crowded almost to suffocation.

But this very excitability of the west and love for storm and passion in religion constitute one of the strongest grounds of the duty of missionary operations on our part. No greater blessing can be given to those rising communities, than some churches, in which religion shall be preached in its purity and simplicity, a nucleus may be formed round which the judicious may gather and be saved from the agitations of the crowd. A good Unitarian Society has a vast influence in contributing to the good sense of a community and correcting its excesses. Take the Society in Louisville as a specimen. I know from observation, that this society, although small, compared with others in the city, has great influence. It has done much to destroy the apparent antagonism in the minds of many between religion and reason. It has done much towards destroying bigotry in other denominations and calling attention to the essentials of religion, away from unessential points of doctrine. The Pastor is useful and happy, and I know, would not exchange his home for a place in the boasted "Paradise of Ministers."

It is said by some, that Missionary effort in the West implies the neglect of our parishes at home. I question the fact. The more we do, the more we are likely to do, and zeal for the cause abroad, kindles zeal for our cause at home. We ought to remember moreover, that there is reason for sending preachers to the West, that does not so well apply at home. At the West, our views are not known. Here they are pretty generally known—they are certainly known in what are called our feeble parishes, which the objector proposes to aid. If to aid feeble parishes were our aim, so far forth, our parishes at home have a prior claim. But the great aim is, to make our views known to those, who have never heard rational Christianity preached, and this cannot be done well, save by the

living voice of the missionary. Our very concern for Unitarian Christianity in the East should lead us to be zealous for the West. For since Western Missions have been commenced, our faith in the East has been preached with new power. Many young preachers, and not a few elder ones, have caught an energy from their experience in the free fields beyond the Alleghanies, which the lessons of the Divinity School, or a New England Parish would never have imparted. Unitarianism has been, heretofore, altogether too set and academic for the people. On this account, it has by no means its due hold on their affections. The West is the school, that is to teach our preachers how to address the great middling classes of New England, and reach their heads and hearts. Unite the influences of East and West, and we shall have preachers, who can speak with learning and propriety, and at the same time with fire and freedom. Such preachers we want—such we will have.

I am not writing an Essay on Western Missions, but merely throwing out a few fragmentary hints. Let me say one word on the kind of preachers to be sent out to the West. The object of missions is two-fold—first to make our views generally known—second, to establish and sustain regular societies. Now to gain these ends we need appropriate ministers. It would be very happy if both ends could be met at once, and we could send out first rate preachers, who could establish themselves over young societies. But our numbers are small, and we cannot do this. Preachers of ordinary abilities, of good sense, and zeal, will be able to establish societies in the principal places, by a constant residence, even if they should not be eloquent speakers. Such men we want. We cannot have too many of them. We want also another class of missionaries. Our first rate preachers should go out West, and let their voices be heard, and make our views known. They do great good, even by preaching a single Sabbath in a place. There is great reason to rebuke our clergy for their indifference on this subject. They have been near places, where



their preaching, would be hailed as the voice almost of an angel, and have still passed by without preaching.

Having thus hinted at the kind of missionaries, who are fitted for the West, let me say, who are not fit for the field. Our green, undisciplined candidates are unfit for it. Not that young men are always unfit for this work, when they leave the Divinity School; for some of the most successful labourers in the western field have gone there directly from Cambridge. Some, however, have gone West, who have done harm, by their puerile preaching and ignorance of the world. How silly in a young man for instance to try to prove the liberality of his religion by the frivolity of his manners, or the levity with which he speaks of the pious prejudices of the prevalent sects.

A word to our Eastern Clergy in conclusion. It is important to them to know our country, as well as to try to help its religious interests, and do justice to their own faith. Let them travel West, and preach, as they travel. Let the best men go. Let all go, who have life enough to speak the gospel of liberty and love, as if they believed it. Words can hardly express the chagrin of many of our Western brethren in the faith at the indifference of our Eastern Clergy. I could tell many anecdotes to this point.

Might not our clergy help themselves and their cause far more by visiting the West, when they travel, and by being less chary of their labours, while there? Would not their health be as much improved by a ramble in the wide West, as by a voyage to London? Would it not be well for them to know something of their own country before they visit other lands?

S. O.

"CAN HE MURMUR WHO CAN PRAY?"

Greenwood.

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"A dark and dreary hour hath cast  
"Its shadow o'er my path at last,  
"And suddenly a bright array  
"Of morning hopes hath pass'd away ;  
"I cannot check the secret sigh,  
"And tears *will* gather in mine eye ;  
"Since grief, privation, pain, are mine,  
"Oh ! would at least I dared repine !"

Peace ! wayward spirit ! on the wing  
Of Faith from earth's dark shadows spring ;  
Yon sunny Heaven a refuge hath  
From all the ills that throng thy path ;  
Eyes dimmed with tears may see it not ;  
Lips taught to murmur at thy lot,  
And idly—wildly to complain,  
May never—never smile again !  
But lift ! oh, lift thy sad thoughts up  
To Him who fill'd the bitter cup,  
And while absorb'd in humble pray'r  
Thou shalt forget each earthly care ;  
Conscious that He is drawing nigh,  
That on thee rests his pitying Eye,  
That with a Father's willing ear  
Prayer's lightest accents he will hear.

A light majestic then shall break  
Across those clouds which terror wake,  
And Hope—Faith's rainbow—shall arise  
Before thy trusting, upturn'd eyes,  
And Peace—a heart-born flow'r—shall bloom  
Fresher beneath the passing gloom,  
And meekly kneeling thou shalt say,  
"Oh ! who would murmur, that can pray ?"

L. J. P.

## NON-RESISTANCE.

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MR. EDITOR :—The spirit of Non-Resistance is the highest attainment of the soul. To suffer injury long and still be kind, never to return evil for evil, to love an enemy, a man must attain the entire possession of himself ; his appetites and passions must be in complete subjection to his moral sense. A true non-resistant must have the same mind that was in Christ. He must have become a dear child of God.

Jesus gave it as an evidence of the perfection of God, that he causeth his sun to shine upon the evil, sendeth his rain upon the unjust, and is kind to the wicked and unthankful. God is love, and they only are his children, in whose hearts love reigns supremely.

The crowning excellence of Christ, that which made him the dearly beloved Son of God, was that he loved his enemies, loved them without dissimulation, blessed them that cursed him, did good to them that hated him, and prayed for them which despitefully used and persecuted him. That he withheld himself under the highest provocation, from committing any violence upon his foes, or allowing others to do it for him, is the fact, which stands out and above all others in his life, and has awakened more than all the rest that admiration which is felt for him. Jesus was able to defend himself, as he intimated. He could have summoned twelve legions of angels to his rescue. Or he could have roused his disciples, and many thousands more of the Jewish people, who were ready enough to believe him to be their long promised Messiah ; and they would have gladly fought to protect him. But suppose he had

done so? Suppose that, animated by that spirit which so many of his professed disciples regard as noble,—as the heaven-derived instinct in the soul of man, ay, as the first law written upon his heart by the finger of God—suppose he had defended himself, had smitten to the ground the first one who offered to lay hands upon him, and had encouraged those who were with him *to fight*; what would have been the effect? Would the name of Jesus have been exalted, as it now is, above every name? No. It might not have survived the generation to which he belonged. Or it would have lived only in the vulgar list of heroes. Who can think, without a shudder, of the holy Jesus raising his hand to strike a blow even in self-defence? Not then the natural sun, but the moral sun, the Sun of Righteousness would have been darkened. Who does not feel that the purpose of his mission would have been defeated? And yet I would fain inquire, what man can be justified, on christian principles, in making self-defence, if the author, and finisher and pattern of our faith would not have been? I submit, whether the fact, that Jesus did not defend himself, nor allow himself to be defended, does not settle the question of non-resistance? No cause, however just and good, no life, however dear or valuable, may on christian principles be defended by violence. This, I am aware, is a hard saying. Few, perhaps, can bear it. But it is the true saying, unless it can be shown, that other lives are more valuable than was the life of the Son of God; or unless it can be made to appear that christians are allowed by their master to act in two opposite characters, to fight for the kingdoms of this world and suffer for the kingdom of Heaven, i. e. to serve Christ and Belial, God and Mammon; unless it can be shown, that they can fight for the body and not harm the soul; or that they can love an enemy while killing him.

Were it not for the illustration of the spirit of non-resistance given us in the life of Jesus, it might be difficult to determine the precise meaning of his precepts. It cannot be denied that the words used in this, as well as in several other instances, require some limitations and qualifications. And, were it not

for what we know of his conduct, we might be at a loss to determine precisely what he intended by these words—"resist not evil," "love your enemies." But what he *did* is the best commentary we could have upon what he *said*. If it could be proved that Jesus ever did, or if there were sufficient reason to believe he ever would, kill, or maim, or imprison a man for any cause, then might we safely infer, that a follower of Jesus may do likewise for a similar cause. How would the beloved Son of God act in any supposable case of insult, injury or peril? The answer to this question decides how his disciples should act. And must not the same response to this question come from the depths of every soul, that has ever read his biography? I never saw the person, nor heard of him, I do not believe there ever was one, who did not perceive at a glance the glaring incongruity between the character of Jesus and the act of killing a man in self-defence, or knocking him down, or calling upon others to bind him and cast him into prison. We can conceive of Jesus only as rebuking the wrong doer faithfully and affectionately, and meekly enduring all things from him, that he might overcome his evil passions and reconcile him to his Heavenly Father.

Of course those only, who have risen with Christ from the death of sin to the life of righteousness—those who are not conformed to this world, but are transformed by the renewing of their minds—can know what is the good, and acceptable and perfect will of God. Those only can be ready to present their bodies a living sacrifice in his service. Those only will be willing or able to act on the principle of non-resistance. This principle is rejected, despised, hated by worldly minded men, and ever must be. Those only whose affections are set on things in Heaven, and not on things on the earth, can be raised above the temptations to wrath, revenge and murder. Those only, who are persuaded that to die in adherence to a principle would give new and higher life to the soul, can act as if they believed that it were infinitely better for them to be killed under any circumstances than to kill. Those only, who realize what ruin the indulgence of unhallowed passions, envy,

hatred, wrath, works in the human soul, can feel such compassion, such love for an enemy as to lay down their own life for him.

It is idle therefore to expect that men of the world, those who are living for wealth, for honour, for the pride of life or the lusts of the flesh, will embrace the principle of non-resistance. Such men must be converted, and become as little children before they can enter the kingdom of Heaven. To use the strong language of Jesus, they must be regenerated, born again, before they will be so Christ-like as to feel no desire to harm those, who harm them.

Non-Resistance is the primitive doctrine of the Cross. Blessed be God, that it has been so earnestly re-published in our day. But let no one hastily profess it. The disciple of the master who inculcated this doctrine, must deny himself daily, take up the cross and follow him. Until the condition and character of mankind is essentially changed, they may have to suffer much, ay, "endure all things," who are steadfast in their adherence to the principles of the Gospel. But the condition and character of mankind never will be essentially changed, unless christians will be christians indeed, unless the disciples will be like their master. The church has been overlaid with professions. At best these are but leaves. We have had too many of them. We want more of the fruits of the spirit. But none can bring forth these fruits except they abide in the true vine. And they, who do, need not proclaim what they are. By their fruits they shall be known. It is better that a man should be more than he professes, much better than that he should profess more than he is. Let no one take upon him the name, who does not deeply feel the spirit of non-resistance living in his heart. It matters little what we are called; it matters every thing what we are. Christ desires not to give his name or any name to men, but to inspire us with his deep faith, his animating hope, his undying love. Fully as I am convinced of the truth of the doctrine, I hardly dare to call myself a non-resistant. But I acknowledge that I ought to be one. I think every man

ought to be one ; I am sure that Jesus was one ; and that every true christian is one.

It will not do to rest the defence of non-resistance upon the ground, that by acting upon that principle we shall always preserve our property, our persons, or even our lives. The preservation of any or all of these is not the main purpose of the Gospel ; for it is not the grand concern of the soul. Nay, Jesus said, in the hyperbolic language of the East, "If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." "He that loveth father or mother more than me, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it : and he that loseth his life for my sake shall find it." "Fear not them that kill the body, and after that have no more that they can do." What are we to understand by coming to Christ, other than embracing his principles ? What are we to understand by loving Christ, other than loving his principles ? What, by taking his cross, other than enduring loss, persecution and death rather than violate his principles ? Not the gratifications of flesh and sense, but the development of his moral nature, not the perishable riches of time, but the incorruptible treasures of eternity, not the life of the body, but the life of the soul, are earnestly desired and longed for by the christian. Until the larger part of every community have embraced the principles of Christ, those who do embrace, and adhere steadfastly to them, may sometimes be called to suffer loss, persecution and death. But if *true*, they will like his *first* disciples, count it joy to endure all things in his cause.

Without doubt they will, (some who read this are ready to say,) if called to suffer in *his* cause. If required to deny their faith in him, or go to prison or the stake, they will, they ought to rejoice, rather to be shut out forever from the light of the sun, or to endure the horrors of an Inquisition, or to be burned. But what has fidelity to Christ to do with our treatment of a

personal enemy, a thief, a midnight robber, or a ruffian on the highway? Much, very much. Much in respect to the wrong doer; and much in respect to ourselves. The cause of Christ is the redemption of men from iniquity—not of mankind in the mass, but of individual man. "He that converteth one sinner from the error of his way," doeth much in the cause of Christ. "He shall save a soul from death." And the value of one immortal soul is beyond computation.

"Behold the midnight glory! worlds on worlds?  
Amazing pomp! Redouble this amaze;  
Ten thousand add; and twice ten thousand more;  
Then weigh the whole. *One soul outweighs them all.*"

Such is the christian's estimate. And when he finds a soul in the bonds of iniquity—the creature of lust, of avarice, of malice or revenge, all his compassion is aroused to do what he may, and suffer what he may, to redeem that soul. Nor can he be diverted from his gracious purpose, by any selfish considerations. He may have been robbed of his property, he may have been injured in his person, he may be in peril of his life at the sinner's hand; but the true christian's solicitude for his brother's lost soul will transcend all thoughts of himself. Jesus has commended to our imitation the example of that Samaritan who, that he might give comfort and aid to a Jew that he found half dead by the roadside, exposed himself to the dangers of a place notoriously infested by robbers, so much dreaded that the Priest and the Levite dared not tarry there a moment. How much more ought we to admire and imitate the man, who, that he may redeem a soul dead in sin, is ready to suffer any loss and to expose himself to any peril.

"What?" some will ask, (for this is the extreme case which the opposers of non-resistance always put) "can it be my duty as a man or a christian, if I should be attacked upon the highway by some abandoned worthless wretch, to permit myself to be killed, rather than take the life of the assailant? Can I in this way serve the cause of my master?" Most certainly you may. How think you Jesus would have treated



a robber, if one had attacked him? Would he have smitten him? Yes. But it would have been "with the breath of his mouth," with an earnest look of unfeigned compassion, and a calm word fitly spoken, that would have penetrated to the bottom of his soul, broken his hard heart, opened the unsealed fountain of love within him and brought him full of contrition to the arms of his Redeemer. Christian, you know this is what Jesus would have done. Go thou, and do likewise. You call the ruffian an abandoned, worthless wretch. You think him not to be compared with yourself in value, and that it would be consummate folly to sacrifice or even expose your life for him. But is he not a man and a brother? And who or what has made him to differ from you? You call him an abandoned wretch? How did he become so? His education was wholly neglected; he was early exposed to the contamination of vicious examples; he may be a victim of the demoralizing customs and institutions of society. Probably he was bred in the camp, trained up to the work of murder; and in attacking you on the highway may have felt that he was only going to do for his own sake, what he has been taught to regard as right and glorious, when done for the sake of his country. His mind has never been expanded by knowledge; his heart never warmed and quickened by the genial influences of christian love. You call him worthless. Ah! are there not within him all the powers and affections of a man? Is he not capable of being made all that you are, and much more? Is he not able to become a dear child of our Heavenly Father; an heir of God and joint heir with Christ? He was made a little less than an angel. There is a spark of divinity within him yet. It cannot have gone wholly out. It may be almost smothered, but not quite. It must be still alive, for what is divine can never die. Breathe on it then, with the spirit of unfeigned love, and it shall kindle into a flame, and fill the dark, cold bosom of your brother with the light and heat of a new life. I am not giving way to a utopian fancy. I am not speaking of an improbability. What I am proposing to you, has been done. Several instances are on record of highway-

men, who have been disarmed of their fell purpose by a word of brotherly love.\* Sad it is, that we have no more knowledge of the human soul; that we have no more faith in man. But suppose you fall a victim at the robber's hand, you may even then gain your brother. Let the last accents from your lips be a prayer for his forgiveness—the last glance from your eye a look of tender concern for him. That prayer shall be heard; and at that look the murderer shall smite his breast in the anguish of remorse, and weep bitterly over one who, he has found, loved him more than his own life. In sacrificing yourself for his redemption, you shall taste the joy of angels over a repentant sinner; and, it may be, send him forth, with all the zeal of a Paul after the death of Stephen, to serve that master who had inspired you with such faith and such love.

In all the reasoning of the opposers of non-resistance it is taken for granted, that the preservation of our own lives is our first duty. Yet the purest instincts, the holiest affections of the soul impel us to think otherwise. Who does not feel that the mother, who has sacrificed her health and even life to sustain her helpless children, has obeyed a higher, purer principle of her nature than that, which would have led her to neglect them, that she might take care of herself. When a man is seen exposing himself to the imminent peril of his own life, that he may rescue a fellow-being from a watery grave, or the devouring flames, where is there a heart that does not admire his self-forgetfulness? By the unbought, unsought, irrepressible testimony of all mankind, of men in a savage as well as a civilized state, I believe it to be established that the preservation of one's own life is not the first law of humanity, is not the highest duty of man. If it were then Jesus who came to fulfil all righteousness,—the perfect man—was guilty of the greatest sin. His voluntary submission to death, instead of being an act of the highest obedience, was an act of consummate folly. But this decision all Christendom would reject

\* Abp. Sharpe—Rowland Hill—Thomas Woolman, each of them overcame a robber by the power of love.

with horror; for all feel, ay even infidels have acknowledged, that in his death we see the highest manifestation of the divinity—the power of faith—the self-devotion of love. Disinterestedness, self-sacrifice is accounted by all men the height of virtue. And for what ought this sacrifice to be so readily made, as for the redemption of a soul from the bondage of those passions, that drive men to violence and bloodshed?

If in the extreme case I have been considering, the christian can find no warrant in the precepts or example of his master for saving his life by doing evil to another, much less can we find any excuse for doing any harm to our worst enemy, under any other circumstances.

No, the followers of Jesus are wholly disarmed by him of all carnal weapons. They are left to rely for their defence entirely upon *moral power*—the power of holiness and love. Although in the present state of the world, this may be sometimes ineffectual to protect the faithful from bodily harm, it will generally prevail and ultimately it shall triumph gloriously. It is mighty through God to the pulling down of all the strong holds of Satan. It is this alone, which can overcome the evil in the world. It will prevail. The meek shall inherit the earth. They who feel their trust in the Lord shall be safe from all harm. This power it is which shall accomplish the glorious predictions of the ancient prophets, and bring on that happy state, when

“The wolf shall dwell with the lamb  
And the leopard shall lie down with the kid:  
And the calf, and young lion and fatling together  
And a little child shall lead them.”

When

“The sucking child shall play on the hole of the asp,  
And the weaned child shall put his hand on the cockatrice den,  
And none shall hurt or destroy, or make afraid.”

That is to say, when men of the worst passions, the most malignant, the most ferocious shall be subdued, and all shall

live in harmony and peace. This is the state of things to be accomplished by that moral power, which the Prince of Peace revealed—and on which alone he instructed his followers to rely. But that heavenly state can be brought on only by the faithful adherence of the followers of Christ to the principles of his kingdom. For, though truth is mighty and will prevail—it will prevail only through the instrumentality of those, who may be moved by its power on their hearts to embrace and obey it. S. J. M.

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MRS. GRANT OF LAGGAN,

AND HER "MEMOIR OF AN AMERICAN LADY."

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There was a time when those who had no taste for theological, metaphysical, or scientific reading, were driven almost inevitably upon novels;—novels such as they were, not such as they are. Those whose tastes or pursuits required the occasional relaxation of light reading had scarcely any other resource; for to encounter the voluminous productions of Rollin or Hume required the devotion and perseverance of regular students. But the press, plied as if by genie-power, now sends forth incessantly compendious works of history, biography, and travels,—and innumerable periodicals,—possessing so much charm of style and power of interest, that the mind must be frivolous indeed which cannot bear the weight of the well-told facts which they communicate. It is one great result of the general diffusion of knowledge, that most men who have facts to tell, can now tell them pleasingly :

and a re-action goes on continually. The more good books are read, the more are written.

But while rejoicing in the multitude of new favourites that court us, let us not neglect old friends; nor throw from our upper shelves the books that are still worth reading, though the dust may have been gathering upon them since the days of our youth. It may bring back some forgotten and pleasant feelings of that departed youth, to take down such volumes occasionally, and turn over the once familiar pages with an interest in which things old and new are strangely mingled.

Twenty years ago, Mrs. Grant of Laggan was a highly popular author. Her "Letters from the Mountains" were found in every library; and from their fascinating pages, thousands of readers imbibed an interest for everything concerning the Scottish Highlands which the modest writer was far from anticipating. Her "Memoirs of an American Lady," however, is a work which, on this side of the Atlantic at least, lays just claim to a still more enduring estimation. With a mind full of excellent ideas, fine command of language, and a theme well suited to her powers of description, she there gave to the world a work whose value must be permanent; must even *increase* in proportion as the spirit of change passes more completely over the face of things in this country. If Albany were yet in its infancy as she describes it, we would as willingly visit it as one of the most pastoral and secluded vallies of Switzerland, to glad our eyes with its primeval innocence and simplicity.

Mrs. Grant took up her pen for the purpose of recording all she could recollect of an admirable woman, who lived on the banks of the Hudson from the year 1701, till 1778. In fulfilling this task she also describes this lady's connexions; and thus holds up many noble pictures of worth, public and private, which it is delightful and profitable to contemplate. Her sketches of the state of society, so peculiar to those times and places, must lend the book not a few charms for the intellectual antiquarian; while he that loves to read of stirring adventure will rejoice that her narrative includes the periods of the

old French and Indian wars. On her page the Indian appears the being familiar to us in the times of Pope. "Whose untutored mind"—"sees God in clouds and hears him in the wind,"—a creature deeply tinged with the religious sentiment, and susceptible of judicious religious instruction. He walks forth on the banks of the Hudson, the noblest specimen of the savage yet discovered, the original of the highly interesting character found on the pages of Romance. The most thoroughly educated and refined English nobleman is scarce more unlike the Irish boor, than the stately, brave, sagacious, truth loving Mohawk warrior, was unlike the degenerate specimens of the race now decaying amongst us, or the poor Snake Indian of whom we read in Astoria.

The actual personal history of Madam Schuyler does not occupy the largest portion of this volume, but we cannot regret the introduction of so much extraneous matter: the historical and descriptive details are not entirely disconnected with the main subject, and constitute the most permanently valuable part of the work. Madam Schuyler herself seems to have been a lady of singular worth, masculine understanding, and uncommon usefulness,—placed by Heaven where these qualities had full scope for exercise. Sitting by, and looking on, while that which is now the great city of Albany rose into existence honoured as one who had both the will and the power to do good extensively, extending one hand to the courtly circles of New York, and the other to the Sachem in his wigwam, she seems to have occupied a singular position in society. Its "transition state," of which Mrs. Grant speaks, existed in her vicinity within the compass of her long life; and she gave counsel to both white and red men; she trained and sent forth from her fireside those best civilizers, refined and excellent wives, the children of her adoption; she extended her hospitality to British troops on their march, upon that very Common where she had first opened the hearts of the poor Indian women, to the truths of Christianity. Many a throned Queen has descended to the tomb without having gained such amount of influence, and performed such service to God and man as did this exemplary woman.

Mrs. Grant herself figures like some Ariel sprite through the latter part of the book, the very personification of intelligent, inquiring, happy childhood. Her father, attached to a Scotch regiment, had brought out his wife and daughter to America while the latter was so young that she retained no recollection of her native land; carried back with her parents to the solitary Fort Oswego, she there led a garrison life in the heart of the wilderness. It was not till the little girl was eight years of age that she first saw Madam Schuyler; whose fame however had reached her, and who seems already to have taken possession of her infant affections. A few years afterwards, Mrs. Grant, then Miss Macvicar, returned to Scotland, and saw the wilds of New York and the friendly face of "Aunt Schuyler" no more. How little did the stately matron, the dignitary of her own sphere, dream that posterity would learn of her good deeds from the pen of the uneducated, obscure little Scotch girl, to whom her kindly notice was like a gleam of warm sunshine to the spring violet!

The sketches of her own early life with which Mrs. Grant necessarily and almost unconsciously furnishes us in this volume are given with a beautiful simplicity. Quick parts, *intelligent* curiosity,—for there are two kinds of curiosity even among children,—and a strength of feeling which made her likings and dislikes both strong, seem to have marked her character as a very decided one. That in after life she should have launched her speculations on government and politics upon the public with such apparent confidence in their correctness, is natural in one who was so imperfectly educated. Her bitter toryism, and prejudices against us poor Yankees, may be traced to the time when she sat, a little eager listener, among her loyal friends, taking all she heard for gospel, and little likely at a wiser age to examine with impartiality the sentiments she had imbibed so early that she probably considered them almost intuitive. To us it is amusing rather than irritating to take a peep with her from the opposite point of the compass at the American Revolution; having from our own

infancy heard of nothing but its justice, its glory, and its heroes.

When in the year 1839 we look at the date of the "Memoir of an American Lady," we cannot but think Mrs. Grant judged prematurely in sneering at our want of poetical talent. Did she expect our Liberty would "lisp in numbers" ere its cradle had ceased rocking? Brief is the longest span of human life; but before her silver hairs were laid low, we trust she saw the morning star of American poetry glittering above the misty horizon.

There is one other circumstance, which, thinking so well as we do of Mrs. Grant's heart, we were forced to account for, by the strength of early impressions. We can pass over her contempt of "Poor Richard," though it might be well if his precepts were laid to heart by some thousands of British spendthrifts; but how happened it that we find not the name of Washington on her pages? We would not have asked her to "gild refined gold;" but not one word of honorable tribute to a man so revered both by friend and foe! This was indeed an ultraism of cold prejudice.

Yet, in spite of all the anti-republicanism contained in Mrs. Grant's "Memoir of an American Lady," we repeat that it is a work which does not deserve to be crowded away into oblivion, though we live now under a cataract of outpouring literature. It offers both information and amusement, and it is replete with facts and anecdotes, which may afford thinking minds food for meditation. We shall find that it is often not so much the direct instruction conveyed by books that makes them useful, as their power of awakening useful reflections. Whoever writes such a book by contributing to the general stock of harmless pleasures, helps to counteract the temptations of taverns, theatres and gambling houses, and benefits society.

About a twelvemonth since, this excellent lady went to her reward, having, through many trials, reached a good old age. Her good sense, her frankness and vivacity, gave a charm to her society, even in the decline of life, which the stranger who visited her loved to remember when his wanderings were



over; half forgetting himself what she seemed to forget entirely,—that she had been a popular authoress. Her honored dust lies sleeping among her countrymen in the cemetery of St. Cuthbert; let *us*, in the far distant region where the bright promise of her childhood unfolded itself,—and on whose early history falls a beam from her fine mind, let us cherish still such worthy memorials of her as may be abundantly found in her writings.\*

L. J. P.

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DOCTOR BANCROFT.

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WE feel it to be a pleasing duty to devote a few of our pages to the memory of that eminent and faithful servant of the Gospel, the late Dr. Bancroft of Worcester. His death is an event interesting to the whole christian community; for whilst he was eminent for the fidelity and devotion of his services to the particular portion of the vineyard with which he was especially connected, he lived, in many important respects, for the Church at large. His counsel and aid were extensively sought and given in circumstances of ecclesiastical difficulty, his writings in defence of religious liberty and of the opinions which he adopted have been widely circulated and highly approved, and his whole life and example are rich in instruction and edification, not only to the members of his own profession, but to all who prize faithfulness to arduous duty. We can think of no life spent exclusively in the unobtrusive duties of the Christian ministry, which would furnish so useful a subject of biography as his. That biography should be written. The influences of such a life should not be suffered to

\* It was with pleasure we saw the "Memoir of an American Lady" republished in this country, some three or four years since.

pass away with those who were cotemporaries with it and eye witnesses of its bold and beautiful traits. We regret that the Library of American Biography has been closed. Should it ever be re-opened as we trust it will be, we should be glad to see the life of Dr. Bancroft among the first that shall be next admitted into it. It appears to us that some of the instruction with which it is fraught is peculiarly needed at the present day. One of the most remarkable traits of his character was an intimate union of ardour and prudence, which seem now to be very generally divorced. His devotion to what he regarded the principles of right and truth, and which were considerably in advance of his times, was uncompromising. He *did* suffer for them, he would have died for them, had it been necessary, for his was the heroic spirit of the old martyrs and confessors. Yet there was no revolting extravagance in his maintenance of them. He did not bar up his own access to men's minds and hearts by an offensive and untimely obtrusion upon them of his views of truth. Not a jot or tittle of that truth would he abate in accommodation to men's prejudices or his own worldly interest, but he would, for their sakes, choose those times and modes of presenting it which would be most likely to secure a favourable hearing.

It is not our intention, however, to attempt a delineation of his character. We choose rather to illustrate some of its traits by a few facts and anecdotes for which we are indebted to the able and interesting funeral discourse of the Rev. Alonzo Hill, and to the copious notes appended to it.

"He was no bigot; but his love of liberty was rational as well as ardent. This admits of ample proof. On disputed points of doctrine, he most religiously avoided giving a bias to the minds of his children while they were too young to judge for themselves. One of them, while yet of a tender age, away from home, hearing much discussion respecting the doctrine of future punishment, wrote to him to inquire his views on the subject. Instead of making them known, he sent the three best treatises on the three most prominent theories. Again, one day a daughter, during the hottest of the contest between

the Liberal and Orthodox parties, in which he was deeply interested, attracted by the encomiums she had heard, asked leave to read Dr. Channing's Letters to Dr. Worcester:—"And have you read Dr. Worcester's Letters," inquired he? As she answered, no, with some expressions of disparagement—"What," said he, with considerable warmth, "are you a daughter of mine, and do you read only one side of the question?"

"If it were asked what was the most prominent trait in him, I think those who knew him most intimately would answer, his moral courage. He was never deterred by his fears from doing what he deemed his duty. During the insurrection, when the town was in possession of the army of Shays, the officers took the liberty to billet themselves out upon the inhabitants. It was a period of public anxiety and alarm, and few had the courage to resist the demands, thus made at the head of armed troops, upon their hospitality. Dr. Bancroft, whose feelings were strongly enlisted against the popular movement, took his measures. He barred the doors of his house and stationed himself without, on the door-step. A file of officers was presently seen riding in the direction of his dwelling—approached and demanded for themselves a shelter for the night. He peremptorily refused, told them he regarded them as rebels, and that they should obtain no entrance into his house except by violence. Impressed by the decision of his tone and manner, they thought it prudent to retire and seek quarters elsewhere."

In speaking of the closing scenes of his life, Mr. Hill says, "I have asked one who witnessed, to describe one of them, and I am permitted to quote the words of the writer. It occurred in the earlier part of his sickness, and at the hour of midnight. "To give you an idea of the solemn scene," says a daughter, "and the reverence and awe which pervaded the mind, as we listened to the deep tones of his voice, would be impossible. You must remember the solemn hour of the night, think of the chamber as lighted by a solitary dim lamp, see the hoary head laid on the pillow almost in the repose of death ;

and, with the feelings of children, watch the fleeting breath of an apparently dying parent. After lying in a sleep of some hours, he suddenly roused, and calling us to his bed-side, spoke of the conviction he felt, that the time was rapidly approaching when he must leave us. 'I do not pretend,' said he, 'to look forward to that solemn moment without emotion. We cannot bid adieu to the scenes and objects we have loved on earth without pain; and the thought, that we are to appear before the judgment seat of God and account for the deeds done in the body, renders the contemplation of that event awful in the extreme. But I trust in the mercy of God who has promised never to forsake those who put their trust in him. I have studied the Bible to obtain a knowledge of his character, and what he reveals through Jesus our Saviour, of the destiny of man. I think I may, without vanity, say, I have endeavoured to make the precepts of the gospel the rule of my life and conversation; and my aim has been to perform the duties assigned me, by my Heavenly Father, to the best of my ability. I have not the presumption to claim the merit of sinless obedience; but this I do say, my intentions have ever been to conform as far as in my power, to the bright example set before us by our blessed Saviour. \* \* \* Death is the portal through which all must pass to reach their home in the Heavens; and the gospel alone sheds light on its passage. Happy are they who shall sleep in Jesus.'

At a period still later, also, deep into night, when, as was not unfrequent, he was denied the refreshing balm of sleep—at one of those moments, when the soul, awed by the pervading stillness, feels itself alone with God, he asked the daughter who attended him, to read to him a favourite hymn. It contains the reflections appropriate to an old man. He listened as if the spirit of the song entered his soul; and, when she came to the words expressive of his own peculiar condition, he exclaimed, *beautiful, elevated, sublime*; and, with an almost preternatural fervour, repeated them, line by line, as they were read—

" If piety has marked my steps,  
And love my actions formed,  
And purity possessed my heart,  
And truth my lips adorned ;

If I've grown old in serving Him,  
My Father and my God ;  
I need not fear the closing scene,  
Nor dread the appointed road."

Still more recently he expressed his entire acquiescence in the divine will,—his readiness to go ; that no fear, but a calm and settled joy, attended him as the event approached. In this frame he lived, and in this frame he died. He was released from his sufferings on Monday evening, Aug. 19th, at eleven o'clock. The next morning the tidings of his death, quickly circulated through the village, reached me, and, on entering his late dwelling, a scene was presented strikingly impressive. Death had, indeed, been there, but it was death disarmed of all his terrors. There lay the aged saint, his work all done ;—and there an infant of a few months, his little grand-child, who had deceased a few hours before ;—there they lay—the perfected Christian, the sinless infant,—side by side,—both beautiful in death. And as I gazed on the serene brow of the one and the other, I thought, perchance, they would bear each other company to the upper world. I seemed to see the aged Christian, now clothed in the livery of Heaven, conducting the tender child to the bosom of the lost and loved whom he shall there find, and still engaged in his chosen work, in training the infant spirit for the sublime and everlasting enjoyments above."

## NOTICES OF BOOKS.

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### THE TRIAL OF JESUS BEFORE CAIAPHAS AND PILATE, BEING A REFUTATION OF MR. SALVADOR'S CHAPTER ENTITLED "THE TRIAL AND CONDEMNATION OF JESUS."

THIS is the title of an exceedingly interesting pamphlet written by M. Dupin, a French Advocate, and translated by a member of the bar in Boston. It is an answer to a Chapter in a work called 'A History of the Institutions of Moses and the Hebrew People,' written by Mr. Salvador a Jew. The particular chapter which is replied to, is 'one on the Administration of Justice among the Hebrews, to which is subjoined an account of "The Trial and Condemnation of Jesus;" in the course of which Mr. Salvador expresses his opinion, that the trial, considered merely as *a legal proceeding*, was conformable to the Jewish Laws.' M. Dupin has examined this opinion, and given the results of his examination in this pamphlet.

In the first few pages, he gives an Analysis of Mr. Salvador's Chapter on the Administration of Justice among the Jews, which is well worth studying for the valuable information it presents on the Jewish Judicial proceedings. The remainder of the pamphlet contains M. Dupin's Examination, and is full of interest. It is written with great animation, and shows in a very striking manner, the entire illegality and cruelty of this the most interesting of all trials.

## INTELLIGENCE.

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PROFESSOR STUART AND DR. DANA ON ORIGINAL SIN.—In a previous number of the Miscellany we noticed an article on Sin in the Biblical Repository by Professor Stuart, in which he appeared to forsake the popular idea of Original Sin by defining sin to be a voluntary transgression of a known law of God by a free, moral agent. In the July number of the Repository he continued the exposition of his views, and he appears to us to have removed himself far from the maintainers of the common Calvinistic ideas in regard to sin. A pamphlet has lately been published, containing several letters addressed by Dr. Dana of Newburyport, to Prof. Stuart, which takes the same ground with us in regard to the fact that a wide departure has been made from the old established opinions, but which of course views the departure with far different feelings from our own. The writer expresses his fear that new weapons are now put into the hands of infidels, and that serious injury will be done to the cause of religion by the loss of humility consequent on the adoption of the new opinions, &c, &c. The pamphlet is written with a good degree of ability and for the most part in a kind spirit. We rejoice to see able men engaged in a thorough investigation of this perplexed and much agitated subject, and doubt not that good will result from the controversy, if it continue to be carried on in good faith and kindness.

Professor Stuart seems anxious to make out that the distinction between him and those who differ from him is only one of terminology. Dr. Dana shows successfully that the difference is of far greater importance, that there is a fundamental difference between the old and new opinions as well in philosophy as in theology.

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THE MINISTRY AT LARGE,—CINCINNATI.—The September number of the Western Messenger contains the report on this ministry in Cincinnati, by Mr. Perkins, the minister in that city. We rejoice to see this good work extending, and we hope the time will soon come when every city will have a permanent ministry for its unhappy and

much neglected poorer classes. It seems to us that Jesus must look with particular favour upon those who are devoting their lives to the service of their forsaken brethren. He, while on earth, sent to John the Baptist the message that the poor have the gospel preached to them, as one evidence of the divinity of his religion; may he not now be directing the attention of the Baptist to the ministry at large as another proof of the power and triumph of his religion?

We understand that the Episcopalians in Boston have been taking measures for building a Chapel. We would give them our best wishes and prayers. Let all denominations come forward and aid this true gospel ministry. We believe that nothing will do more towards removing sectarian and party jealousies than this ministry among the poor. We often think of the remark of a venerable lady, a Baptist, who attends one of the Chapels in the city. 'My friends,' said she, 'wonder why I will go to hear an Unitarian preach. I tell them that if I can only live up to what Mr. —— preaches, I have no doubt I shall be a good Christian.'

**CENTENARY OF METHODISM.**—"The present year being the first centenary of Methodism is celebrated as such by the followers of Wesley throughout the world. In England more than a million of dollars had been contributed as a thank-offering, at the last accounts, and a much larger sum is anticipated during the year. The Methodist Episcopal Church in the United States have resolved on a similar celebration, and the work has already commenced. The fund is to be divided between superannuated preachers, and the widows and orphans of deceased preachers, the cause of education and Christian Missions at home and abroad."

There is something exceedingly grateful to the mind in the operations of the Methodists in regard to this fund. A deep interest in it seems to be felt by all classes of persons, and contributions from the most trifling, or rather as nothing in such a cause is *trifling*, from the smallest to the largest sums are daily brought in. One man sends in £5. 5s. in memory of a beloved wife. Another sends the same sum in memory of his dear mother. 'A widow in memory of her family all in heaven sends her portion.' Another contribution is called an orphan's mite. Another is from a Reclaimed Backslider.

Will not these thank-offerings made for so benevolent purposes and in such a spirit of gratitude carry a blessing with them? And are they not another proof of the fact that all things are possible to those who though poor in worldly goods are rich in faith and love?

While writing the above, a fact of peculiar interest was re-called to our minds. In the Island of Jamaica much zeal is manifested in the



cause of missions, and many of the pious negroes would willingly devote themselves to the work of carrying the gospel to the interior of Africa. Six hundred dollars have lately been given by the members of two or three churches in aid of missions. This sum has been contributed by persons, whose wages amount to no more than twenty-five or thirty-seven cents a day.

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**SCHOOLS.**—The Secretary of the American Common School Society estimates that there are in the United States 3,500,000 children between the ages of four and sixteen years, and that 600,000 of the number do not enjoy a common school education. The number of common schools in the United States is estimated at 80,000. Number of teachers in these schools, 95,000.

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**CONDITION OF WOMEN IN EUROPE.**—Professor Stow of Cincinnati states the following facts, in a recent number of the American Biblical Repository :—

“We have, in the United States, no idea of the hopeless poverty to which great masses of people in other countries are condemned. Millions of industrious and virtuous families in Europe can afford in the severest weather to keep a fire only an hour or two in the morning. Coarse black bread and water alone constitute the usual food of the labouring people, and happy do they consider themselves if they get enough of this. The women bring the produce from the fields and take it to the markets in long baskets fastened to their shoulders, and in none of the slave states which I have visited, have I ever seen negro women drudging in such toilsome out door labour as falls to the lot of the labouring women in Germany and France. And all this they do for less than the bare necessities of life. In one of the most fertile and wealthy provinces of gay, polite, sunny France, I have seen blooming girls of from twelve to eighteen lugging manure into the vineyards in baskets.”

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**THEOLOGICAL SEMINARIES.**—The number of Theological Seminaries in the United States is thirty-seven,—all founded since 1807, excepting that of the Reformed Dutch Church in New Jersey which dates from 1784. The next oldest is that in Andover. The whole number of professors is between eighty-five and ninety, of students about twelve hundred. The Seminary at Princeton, N. J. has the largest number, namely, five professors and one hundred and ninety two students.

Six of the number are supported by the Congregationalists, fifteen by the Presbyterians, six by the Baptists, three by the Episcopalians, four by the Lutherans. The proportion of the number of students in each to the number of the respective denominations, we find, from a calculation made on data furnished by the American Almanac for 1840, p. 192, 193, to be as follows :—

The Baptists, with a population of 4,000,000, and 6,319 congregations, are educating in their seminaries 147 preachers ; that is, one for about every 27,200 persons, and for about every 42 congregations.

The Congregationalists, with a population of 1,400,000, and 1300 congregations, are educating 278 ; that is, one for about every 5036 persons, and for about every 5 congregations.

The Episcopalians, with a population of 600,000, and 950 congregations, are educating 99 ; that is, one for about every 6000 persons, and for every 9 congregations.

The Lutherans, with a population of 340,000, and 750 congregations, are educating 43 ; that is, one for about every 7860 persons, and for about every 15 congregations.

The Presbyterians, with a population of 2,175,000, and 3,644 congregations, are educating 573 ; that is, one for about every 3795 persons, and for about every 6 congregations.

The Unitarians, with a population of 180,000, and 200 congregations, are educating 21 ; that is, one for about every 8570 persons, and for about every 10 congregations.

This calculation is made on the estimate for the years 1838-9. It is obviously only an approximation to the precise fact ; and the result might be greatly varied by selecting another year. Thus, for example, as regards the Unitarians, if we take the year 1830, as given by the same authority, we find 36 students and 160 congregations ; which gives one for every 5 congregations. The general average, for a series of years past, would be about one to every 7 congregations. The proportion would in like manner vary in the other denominations ; and a ratio very nearly correct could only be reached by the examination of a long series of years.

But even in its present state, the comparison is not without its interest. Of the many reflections it suggests, two are obvious. First, the present number of theological students in the Unitarian church is below the average of past years, as well as less than the present proportion of the Orthodox Congregationalists. Is this owing to temporary or to permanent causes ?—Second, independently of our comparison with ourselves in past years, or with other denominations, it is satisfactory to perceive that neither we nor they fall very far short of doing our share of the duty which the times and the country demands

of us in respect to the supply of religious teachers. Of the 1200 young men now in the several Seminaries, one third, i. e. 400, annually come out to the service of the churches. Suppose that a quarter part of these from any cause are diverted from the profession (which is a large allowance;) there remains at least a supply of 300 educated ministers per annum. How does this number compare with the wants of the country? The country grows at the rate of half a million of inhabitants annually; which is equivalent to 250 congregations of 2000 souls each. The country therefore asks for 250 additional religious teachers every year. If we consider, then, that besides the 300 already mentioned, each denomination educates many by a more private method of training, and that the great Methodist body is adding annually a large number of its ministers;—we shall be satisfied that the religious wants of the country are in a fair way to be supplied; we shall be ready to lay aside all undue anxiety in view of this activity of the Christian bodies, and look hopefully to the future; and we shall be more than ever solicitous that our church be not found backward in doing its full proportion of the great work. The Congregationalists, it appears, furnish a larger proportion than any other denomination,—one for every five congregations. Our branch of the Congregational body has in some years done the same. It never ought to do less. Less than this must be accounted less than its share.

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**THE JEWS.**—In Africa the number is computed at 504,000. In Asia 738,000. In Europe 1,918,053. In America 5,700. Thus scattered and distinct, as a people, they still look toward Jerusalem. Forty thousand of them are said now to be in Palestine where a few years ago only 4,000 were enumerated.

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£52,000 were subscribed in the course of the last year in Scotland, to the church extension fund: making more than £250,000 contributed to the object since first proposed by Dr. Chalmers, in May 1834. Religious instruction is thus supposed to be secured to many destitute thousands.

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**RELIGIOUS MOVEMENT IN INDIA.**—In the London Missionary Register for June, says the New York Observer, we find a highly interesting account of a remarkable religious awakening among the Hindoos

in the vicinity of Kishanghur, one of the stations of the Church Missionary Society on the Jelingha, a branch of the Hoogly, about 70 miles north of Calcutta. It seems that in *fifty-five* villages, extending for 60 miles along the Jelingha, to the N. E. and S. W. of Kishanghur, more than *three thousand* Hindoos have thrown away their Idols within a few months, and expressed a desire to be admitted into the Christian Church.

At the request of the Lord Bishop (Wilson) of Calcutta, Archdeacon Dealtry visited the villages for the purpose of learning the truth respecting the reports of this wonderful change. On ascertaining that they were true, the Bishop immediately entered with his whole soul into the matter, and wrote to London, to the directors of the Church Missionary Society, urging the importance of sending between 30 and 40 additional clergymen, schoolmasters, and catechists, into this part of the field.

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The Methodist Societies in Great Britain, at their recent centennial celebration subscribed about £200,000 to promote various objects connected with Methodism; such as additional relief to aged preachers, preachers' widows and children,—liquidation of debts due on Chapels, the establishment of two educational institutions—a mission house, and the purchase of a mission ship for the Pacific Ocean.

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THE PROTESTANT EPISCOPAL CHURCH has 18 bishops, and 849 ministers. The Methodist Church has 6 bishops and 3,106 ministers the Baptists have 4,239 ministers; the Christians, 800; the Congregationalists, 1,150; the Presbyterians 2,892; the Universalists, 317; the New Jerusalem Church, 33; the Lutherans, 267.

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DEDICATION.—The meeting house of the first parish in Dover, Mass. erected in place of that recently destroyed by fire, was dedicated on the afternoon of Wednesday, Sept. 18. Sermon by the Pastor, Rev. Ralph Sanger.

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INSTALLATION.—The Rev. E. P. Crafts was installed pastor of the Church in Sandwich on the 18th of September. Sermon by Rev. Alexander Young of Boston.